1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

always used to treat the wounds made by scraping. Jawaku walked away in a hurt and angry mood, his body covered with blood.

A few days later, in recognition of his advancement, Jawaku made the afternoon serving of food to the assembled men, a custom associated with the *ole* (manioc) ceremony. A further sign of his new position was the drinking of an herbaceous emetic before eating the first *piquí* fruit. Only boys who had not yet had their stomachs scraped could eat *piquí* without first taking the medicine.

One important purpose of body-scraping, the Trumaí thought, was to make the boy grow and give him strength. For this reason even the adult males occasionally scraped their arms. The scars themselves were very much admired. Of still greater value was the size of the muscles of the arms, chest, shoulder, and back of the neck, which the Trumaí believed to be the result of the scraping.

Another method of inducing growth was by drinking medicines made from herbs. All of the upper Xingú peoples were said to know of these preparations. The Suyá were said to have learned to make them also, but not the Yuruna. Adults drank these medicines, but they were especially important during the final phase of the puberty rites.

The perforation of the ear lobes was a distinct and separate part of the cycle of puberty rites, and the only one in which the boys went through a prescribed phase as a group. This observance took place during the equinoctial festive period which follows the rainy season and involved intertribal participation. At the next dry season festival, Quain was told, all the boys would have their ears pierced. Jawaku's ears, however, had been pierced before, whereas Autsuki, who was older and had entered the puberty cycle earlier, had not yet had his ears perforated. Manifestly, the time of the first perforation varied.

At the first piercing the young boy added the name of his mother's father to the name of his paternal grandfather, which he had been given previously. This was also an occasion for scarifying the arms.

Quain was informed that ear-piercing was done by all the upper Xingú area tribes. The Suyá, in common with other Gê-speaking peoples, made very large, and to the Trumaí, very unsightly, perforations in the lobes. Two Trumaí men who had been Suyá captives had such perforations and also pierced lower lips. The latter condition explained satisfactorily to the Trumaí why the Suyá "cannot speak properly."

The puberty ceremonies were climaxed by a final series of tests of strength and courage: wrestling with a small anaconda, a subsequent intensive drinking of *okeis*, and further body-scraping. After this the boy was kept in seclusion until his ears were again pierced.

Both Jawaku and Autsuki were at this stage. One day a snake was located in the lagoon, and Jawaku was urged to go after it. He and Makurawa ran through the brush to the lagoon and searched for it along